THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"God's mightiest agents are yet in reserve—not in the cogency of convincing arguments, but in the incalculable spiritual force which streams from the inspired lives of devoted men."*—J. H. THOM.

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## SOME MEN WHO HAVE DONE THINGS.

BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS' UNIVERSITY.

LAST year the *Improvement Era* ran to exactly ten hundred and eight pages—two good-sized volumes on my shelf. Suppose, now, you had ninety-seven of these ranged side by side. They would cover just ten and a half feet—more than twice the space of Eliot's five-foot library. This would fairly represent the Penrose editorials, if they were bound—the work of thirty-five years! And, mind you, this is a low estimate. I have only counted a column a day in the newspaper, and three hundred days in the year. Nor have I included hundreds of editorials for the English *Star*, articles during many years for the magazines and newspapers, and countless documents for the Church, let alone his tracts and books. No wonder he told me that newspaper work is not a soft snap!

Nor would your ninety-seven volumes be thin ideas in ragged English. Charles W. Penrose has neither thin ideas nor ragged English. His literary code is extremely rigid. The journalist, he thinks, ought to write correctly, concisely, clearly, and truthfully. And anybody who knows the first principles about writing is aware that all these qualities do not come always for the asking. Whoever will take the pains to go over the writings of Mr. Penrose will find opinions plainly and strikingly put.

Opinions, mind! And this is a great point in our day, when a grain of wheat is hidden in two bushels of chaff. Charles W. Penrose was not a pair of invisible scissors, clipping inaudibly, nor yet a pen, dipping itself in ink and writing merely because

there were three columns to fill, besides the theatre announcements. Emerson distinguishes between the farmer and the Man on the farm, and the distinction is obvious. Similarly, there is the editor and the Man writing editorials. Mr. Penrose was the Man in the editorial room, thinking.

Somebody, whose name is not worth remembering, has said that it does not matter any more whether or not we know who edits our daily papers—even the big ones. That is a mistake. The time will never come when it won't matter. Time was when American newspapers were under the complete domination of the political party. But strong men, like James Gordon Bennett and Horace Greeley, broke away and said what was in them, without consulting the politicians, and we had a period of independent journalism. Now, again, except in a comparatively few cases, political parties are in control and the vested interests speaking through the counting room. The editor in the editorial room speaks only when nodded to, and says only what he is told to say. But the Man in the editorial room is of a different stripe. He will not be muzzled. He will speak the truth as he sees it. The attempt was made once, by a political daily in Salt Lake, to put Mr. Penrose in leading strings. But the thing could not be done. And so it *does* matter whether we know who writes our editorials. There is no hiding the fact that an editor is in the room, or a Man writing editorials.

For more than twenty years Charles W. Penrose was an authority to the "Mormon" reading community. Was there a knotty theological question? It went to him, and knotty indeed would it have to be if it had no answer from him—and a clear one! Was there a dispute on any subject, or a point on which information was wanted? It was confidently forwarded to the editor of the *News*. Apostle Penrose himself can never approximate how he both shaped opinions and directed modes of thinking in the young men and women of the Church. I personally know of a raw youth who lived on an Idaho farm, in those days, in what was then a wild and lonely country. During all the years running between nine and nineteen, in this boy's life, almost his whole source of education was the *Deseret News*, which he read with the most religious devotion—advertisements and all. But always the most vital thing to him was the editorial page. This he read and reread. More than to anything else, he owes to those editorials whatever of clearness of vision he possesses, and intelligible expression, if not actually a controversial turn of mind. And this Mr. Penrose must have done for boys and girls and men and women over all the Church, especially where books were scarce. It is no small thing to have done this.

But Charles W. Penrose was once a poor boy himself, of whom no one would hazard a prediction that called for a long life like his, and of such usefulness.

He was born nearly seventy-nine years ago, in England. Fond of books, he read a great deal, including poetry and the Bible, which he could understand at an unusually early age. At eighteen he joined the Church, and then began his long career of religious activity. Almost immediately he was ordained an elder and sent on a mission, which lasted ten years. When this ended he came to Utah, living first at Farmington, then at Logan, next at Ogden, and finally at Salt Lake City. He has been a farmer, a store-keeper, a legislator, a high councilor, one of a stake presidency, and now is deservedly in the quorum of apostles. All this in addition to a foreign missionary and editor.

His journalistic career began very early. While in England, in his first missionary field, he wrote for the *Star*. These early articles were mainly controversial. Besides, he answered attacks of ministers and others in the English papers. He wrote some verses, too, during these years, which were printed in the *Star*, among them being the famous hymn, "O ye mountains high."

These activities in writing it was that led to his appointment, in 1866, as assistant editor of the *Star*. During two years and more he wrote all the editorials for this excellent magazine, besides many articles for newspapers, in defense of the faith.

Returning home from this second mission, he was offered a place in the editorial rooms of the *Daily Telegraph*, published by the brilliant journalist, T. B. H. Stenhouse. But he refused the offer to enter into business at Logan. Later, the *Ogden Junction* was started. Franklin D. Richards, who had presided over the European mission while Mr. Penrose edited the *Star*, induced the future journalist to accept the assistant editorship of that paper. Presently it became a daily, with Mr. Penrose as editor and manager. But the work was too much, even for a man of the enormous vitality of young Charles W. And so the *Junction* had to get a business manager.

After seven years, however, President Young asked the young editor to come to Salt Lake to work on the *News*. For a time he was sub-editor, but later, in President Taylor's day, was made editor-in-chief. With the exception of two years, during which he was editor of the *Herald*, and a brief period, during which he was assistant Church historian, he occupied the chief editorship of the *News*, till he was called to preside over the European mission some three and a half years ago.

The opinions of such a man—a man with extraordinary natural endowments to begin with, and a wide and varied experience such as he has had—ought to be of considerable weight.

"What qualifications," I asked him, "do you think a young man ought to have who looks towards journalism for a career?" And his answer was,

"Keen and quick perceptive powers, love of the truth, concentration, punctuality, firmness and industry. He ought to have

the ability to get to the bottom of a question rapidly, almost intuitively, and to examine exactly and swiftly both sides of any question that may come up for treatment. The journalist should have the disposition to get at the truth of a thing promptly, in regard either to circumstances, principles or policies. And then, of course, he must acquire the habit of expressing, directly and clearly, his honest convictions. If he perceives a weakness in an opponent's argument or statement, he has done only half of what is necessary. He must also point that weakness out in such a manner that others will see it. He must, therefore, guard against such weakness in his own statements, so they may not be open to question from the other side. There must be accuracy in every statement that is made, whether it be of occurrences, dates and figures, or as to the position taken by the other side in the controversy. Then he must have what I may call a positive condition of mind, with firmness to hold to a given point and, at the same time, a willingness to look at and fully consider the claims of the opposition. Tenacity of purpose in holding to a position, once taken, until it is shown to be untenable—not, of course, to the point of not being willing to correct mistakes—that is necessary to an editor; but vacillation is a mark of weakness, and renders writings of little value. Then he must have activity, continuity, perseverance, and a willingness and the ability to work, work, work! There are no soft-snaps in journalism. If there are, I have not found them.

"The journalist, moreover, must have a wide range of information. His mind must be open to receive present impressions and grasp current events, taking a world-wide view of happenings, theories and public opinions. He must form the habit of catching hold of news items from every available source rapidly, but with entire concentration. That matter of concentration, let me say, is vitally necessary—the ability to give one's whole attention now to this, and now to that, without afterwards confusing ideas about them."

And let *me* stop long enough to interject that, without doubt, Mr. Penrose's ability to put his mind quickly to a thing and wholly to it, without diversion, is one of the secrets of the extraordinary amount of work he has been able to do. A wonderful quality of mind, which it will pay any young man to cultivate. He does not believe in trying to do two things at the same time. Intense concentration on one thing at a time, no matter how small, tends, he says, to clearness of thinking. Besides, Mr. Penrose, according to all accounts, has a phenomenal memory. The secret of *that*, too, is his power of concentration, his habit of considering one thing at a time, and putting his whole mind on it.

"Newspaper work," he continued, "requires promptitude, industry and devotion. No one can succeed, either as a reporter or an editorial writer, without these characteristics. Temperance

in all things, avoidance of stimulants is absolutely necessary to permanent success."

In answer to a question as to the prospects of any young man who entered upon journalism, he said: "It is not lucrative, compared with most other professions. High-class journalism, of course, is well-paid—in the large cities of the nation. In the newer parts of the country the remuneration of the journalist is comparatively small. The supply of capable journalists, like the supply of capable teachers, is small, yet, strange to say, the monetary rewards are small, out of all proportion, in both professions. The cause for this, in the case of the newspaper writer, lies in the large number of newspapers in our western country and the consequent limited circulation of each."

"What, then, are the rewards of journalism?"

"Well, there is a certain fascination in gathering news, narrating events, and commenting on the questions of the day. The fact that one's writings exert an influence on others, increases this fascination. And then, of course, the journalist has a desirable standing in the community. The real reward of journalism is the dissemination of correct principles, which build up good society, and those who engage in it have their compensation in the influence they carry and the good they effect.

"All this, however, applies only to decent journalism. But there is a sort which any aspirant for journalistic honors should avoid. Many persons engage in newspaper work for the pay it brings, and for the evil they can do in the way of retaliation for injuries received or imagined, and to break down that which they dislike and wish to destroy. Yellow journalism, as it is called, is one of the most ignoble of occupations. It begets and encourages a disregard for truth, honor, equity, justice and mercy. The bogus interview affords one illustration of the evil of that kind of journalism. Sometimes it is manufactured entirely by the reporter, giving, as the views of some prominent person, ideas that he never entertained, in language that he never used. In other cases the reporter deliberately misinterprets the opinions and perverts the words of the person interviewed, to his personal injury and the deception of the public, just to suit the bias of the paper that publishes them, or to play into the hands of political or other opponents. Such libelous articles are deserving of the most severe public reprobation, and their authors should be denounced and punished, while the paper that encourages them ought to be shunned by all readers."

"But, Brother Penrose," I interrupted, "in what you have just said you imply that yellow journalism pays. Is that correct?"

"Yes. There is a large class of general readers who take pleasure in feeding on this literary garbage and 'spicy' falsehood."

"That, I suppose. becomes a snare to the feet of the young and unwary journalist, does it not?"

"It does. The journalist must be clean, if he is to do good work. Drinking and gambling and lying, once they are begun, inevitably drag the weakling down. The reporter comes in contact with all classes of society, in his quest for news. But here, as everywhere else, strength of character is at a premium. When the newspaper man goes on the downward path very far, he generally leaves the clean paper and gravitates to the disreputable sheet."

Mr. Penrose believes that there is ample room for growth and individual progress in journalism. "The journalist may broaden his own powers and learn to appreciate the best thoughts and modes of expression, and thus grow into a power in the community."—From *Improvement Era*.

## MINUTES OF NORWICH CONFERENCE.

THE morning session of the semi-annual conference of Norwich was held in St. Stephen's Chambers, St. Stephen's Street, Norwich, October 23rd, 1910, commencing at 10:30 a.m. There were present, President Rudger Clawson, President F. B. Hammond, twelve elders of the Norwich conference and seventy-five saints and friends.

The meeting commenced by singing. Prayer was offered by Elder David Evans. The Sacrament was administered by Elders James A. Hind and Milton H. Love.

President Hammond welcomed the saints and visitors present. Clerk of conference Elder M. H. Love then presented names of authorities, and elders of Norwich conference, all of whom were unanimously sustained.

Elder George Williams, presiding elder in the Cambridge branch, exhorted the saints to live up to the covenants they had made with God by baptism.

Elder Vance D. Walker reported that excellent progress had been made in the branch over which he had been presiding, that they were endeavoring as much as possible to fulfill the prophecy of John, that "This gospel should be preached to every nation, kindred, tongue and people."

President Rudger Clawson, expressed his pleasure at being present, and explained the purpose of conferences. "To receive instructions from our authorities, so that we may be better capable of serving the Lord and learning more of Him, 'For this is life eternal to know Thee the only true God and Jesus Christ whom Thou has sent.'" Told of a remarkable instance wherein through the power of God one was actually raised from the dead.

After singing, benediction was uttered by Elder James Buck.

The afternoon session commenced at 2:30, nearly one hundred saints were present. After singing, prayer was offered by Elder Robert Shepherd.

The clerk of conference, Elder M. H. Love, read the statistical and labor reports for the past nine months, which were accepted.

Elder Arthur Kidman bore a strong testimony to the gospel. Begged the saints to live the life of our Savior, "I am the way the truth and the light, no man cometh to the father except by me."

Elder James Ball gave counsel and advice to the saints. He exhorted them both by example and precept to live the life of true Latter-day Saints.

Elder James Buck followed with a brief but concise description of the character of a Latter-day Saint, and compared that with what we are generally represented to be.

Saints and choir sang, "Welcome best of all good meetings."

President Clawson commented on the singing of the last song, "A song of the heart is a prayer to the Lord and will be followed by blessings." Related the prophecy of John in Revelation 14, and of its fulfillment. Read the testimonies of the three and the eight witnesses, and gave proof unquestionable of the authenticity of the Book of Mormon.

Singing, and benediction by Elder James A. Hind.

The 6:30 session convened with one hundred and twenty-five people present. After singing, prayer was offered by Elder J. Leslie Broadbent.

Elder John W. Watts, presiding elder of the Ipswich branch, spoke of the prophecies concerning the Restoration and their fulfillment. "I will send fishers and they shall fish them: I shall send hunters and they shall hunt them from every rock."

President F. B. Hammond corroborated the statement made by President Clawson in the afternoon, that the angel spoken of by John the Revelator had indeed come to the earth. Taking the articles of faith one by one, he read and explained them and their meaning.

Under Elder David Evans the choir then very beautifully rendered the anthem, "Jerusalem my glorious home."

President Clawson, after being introduced by President Hammond, complimented the choir on their singing. Taking the "Salvation for the Dead" as his theme, he explained baptism for the dead and its necessity for the completion of the plan of life and salvation. Advised the saints to live the gospel and gain celestial exaltation.

After singing by the congregation, benediction was offered by President F. B. Hammond.

At 4:50 p.m. on Saturday, a general Priesthood meeting was held, at which an average of the past six month's work was given by each elder. President Clawson gave some splendid advice to the elders and read some statistics of work done in this conference, showing that there was room for improvement and also answered a number of questions. Meeting adjourned at 8:15 p.m.

MILTON H. LOVE, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 27, 1910.

## DOUBLE STANDARD OF MORALITY PERNICIOUS.

It is both openly charged and slyly insinuated amongst the people of the world, that in "Mormondom," women are not highly regarded. But, as all who are acquainted with us know, and as we have stated repeatedly through these columns, that estimate is quite erroneous. The Church laws provide one penalty for infractions, without regard to sex, and the sentiment of the whole people is positively opposed to discrimination. It is safe to say that no community anywhere is less inclined to wink at misconduct in one sex that is condemnable in the other.

"Don't send my boy where your girl can't go,
And say, 'There's no danger for boys, you know';
Because they all have their wild oats to sow.
There is no more excuse for my boy to be low
Than your girl. Then please don't tell him so.

"Don't send my boy where your girl can't go,
For a boy's or a girl's sin, is sin, you know;
And my baby boy's hands are as clean and white
And his heart as pure as your girl's tonight."

That doctrine is taught to Latter-day Saint children from their infancy, and at no time in their lives is ever a hint given that a sin in one is not just as gross in the other. It is very easy, then, for us to appreciate the exquisite irony in the following beautiful poem, clipped from the *Irish Monthly*, and we commend it to the careful perusal of our readers:

The noontide rests upon Jerusalem:
The air is golden, and an azure sky
Bends o'er the lovely land; the trees beyond
Make whispering music with soft, clashing arms,
And blend their low tones with the voice of streams,
The sigh of winds, the call of mating birds,
The distant laughter in the reaper's field,
And gentle footfalls as the camels pass.

The streets are silent; for the idle drones
Who bring no honey to the human hives,
But swarm at corners and at open doors,
Eager for anything to stimulate
The dull monotony of the hours,
Have sought the temple where the Savior sits,

To calmly criticise his mode of speech,
And hear if he, an obscure Nazarene,
Can fashion it with such strange subtleness
As thrills, men say, the coldest listening heart.

But now the dreamy silentness is o'er;
A group of scribes and Pharisees appear,
And in their midst a wretched woman moves,
A blot upon the beauty of the day:
Her head is bent in uttermost despair,
Her hands are clasped upon her beating breast,
And burning tears are falling down the cheeks,
Where conscious sin has sent the rushing blood.
Shame clothes her as a garment, while her soul
Shudders within its desecrated shrine,
Stained and unutterably dishonored,
So sad a sight, so loathesomely deformed,
That angels weep and tremble as they gaze.

Her brow is hidden; for ah! nevermore
Can she lift up her youthful woman's face,
That once was beautiful with innocence,
And raise her vision to the holy skies
With eyes reflecting their blue purity.
Oh, nevermore, through the long waste of years,
Can she walk upright in the ways of men,
And look the wide world bravely in the face,
Strong in the untouched whiteness of her life;

Nor taste again the simple joys of home,
The tender sweetness of modest ways,
A husband's love, the touch of infant lips,
The trust of friends, the happy fire-lit hearth,
The little tendril joys that softly cling,
And give their perfume to a clean, sweet life.

It might have been, it never more shall be,
Sin's dark simoon has broken o'er her heart
And left it waste and barren. Not for her
The scented blossoms that the guileless pluck,
The lilies waiting for the true and pure.
She wronged the better instincts of her soul,
Chose the black passion flow'rs of sin and death,
And stands accused before God and man.

They hurry onward through the sun-lit streets,
With pitiless, coarse jests and mocking words,
She is not fit to walk the fruitful earth;
She must be stoned, the law must be fulfilled.
But first they'll lead her to this Nazarene,
Whose doctrines are suspicious, strangely new,
Unpalatable to a scribe,
Or honest Pharisee who loves the law.
Let Him pass judgment, and reward her doom;
They say he's mild and merciful; perchance
They'll snare him into breaking Jewish codes,
And be revenged for all His subtleties.

They reach the temple; in a moment more
The sinner stands before the Savior's face.
How wonderful that face, the burning tongue
Of Seraphim would fail to picture it.
Divinely sweet, unfathomably calm,
Unutterably tender; in the eyes
Patience so godlike and compassionate,
A look of Mary 'round the sacred lips
That wear a sign of weariness repressed,
As though pain slept a little farther back.
How young He seems, and yet He seems not young,
But grave and gentle, as if many cares
Pressed on an infinitely loving heart.

The trembling woman kneels before her judge,
And clasps her hands upon her guilty face.
Never before seemed purity so pure;
Never before was sin so horrible.
She did not plead, she knelt there clothed in shame,
An outcast and degraded—weeping knelt,
Waiting the words—"The woman must be stoned."
The crowd draws near to hear what Jesus says,
And silence steals upon the multitude;
The sunlight falls athwart the temple door;
Through an open doorway sighs the fragrant wind;
The little children patter with soft steps
In quiet corners, knowing not as yet
Life's tragedy, intense and passionate.
But Jesus speaks; the temple grows more hushed,
And watching angels thrill with endless love.
"Let him," he says, "who knows that he is pure
Cast first the stone at her." The men look up
Startled a little; then they hang their heads
And blushes gather on the brows unused
To show such color. Slowly, one by one,
Without a word, they slink abashed away,
Till Jesus and the woman stand alone.
"Go, sin no more," he says, and forth she goes
To mend the ruined beauty of her life,
To wash her soul in penitential tears,
And ever after with undying love
To follow Christ lamenting.

But where is he, the sharer of her guilt?
The man whom God appointed as the head,
The shield of woman in her weakness—
Whom she should look upon as less than God,
But noble, lovable and worthy trust,
Incapable of wronging that weak heart,
That seeks its strength in meekly loving him,
Is he not, too, in deepest grief and shame,
Filled to overflowing with an agony
That can not, like the woman's, find relief
In tears that scorch and dry upon the cheek?
Is he not, too, surrounded by a group
That look on him with loathing, holding up

His shamed manhood, his insulted God,
The ruin brought upon another's soul,
Heaping upon him stinging words of scorn,
That, burning in his ears, awake the sense
Of utter degradation?

A sumptuous feast is spread upon his board,
And joyous guests are pledging them in wine:
He's clothed in purple, and the flashing light
Of diamonds sparkle on his breast and hands,
Odorous scents are stealing from his robes,
And watching slaves are hanging on his looks;
The dancing girls are waiting in the halls
With lyre and sistrum to beguile the hour
And touch the senses into soft delight;
And half pleased smiles are playing 'round his lips:
And conscious laughter ripples in the air,
As pleasant banter lightly tells the tale,
And friendship merrily accuses him
Of having won a woman from her lord.

Yes, stone the woman, let the man go free,
Draw back your skirts lest they, perchance, may touch
Her garments as she passes; but to him
Put forth a willing hand to clasp with his
That led to her destruction and disgrace.
Shut up from her the sacred ways of toil
That she no more may win an honest meal,
But open to him all honorable paths,
Where he may win distinction. Give to him
Fair pressed-down measures of life's sweetest joys,
Pass her, O maiden, with a pure proud face,
If she puts out a poor polluted palm;
But lay thy hand in his on bridal day,
And swear to cling to him with wifely love
And tender reverence. Trust to him who led
A sister woman to a fearful fate.

Yes, stone the woman, let the man go free!
Let one soul suffer for the guilt of two—
It is the doctrine of a hurried world,
Too out of breath for holding balances
Where nice distinctions and injustices
Are calmly weighed. But ah, how will it be
On that strange day of final fire and flame
When men shall wither with a mystic fear
And all shall stand before the one true Judge.
Shall sex make then a difference in the sin?
Shall He, the searcher of the hidden heart,
In His eternal and divine decree
Condemn the woman and forgive the man?

To the query expressed in the closing lines, "Will sex make then a difference in the sin?" we answer unhesitatingly, No. Even now God's will is being doing on earth: holy laws are to-day offered men as a guide; as a beginning of those perfect laws that shall

obtain when Christ in person assumes the reigns of government. These laws govern the conduct of the Latter-day Saints in their moral and spiritual life. And since, according to this divine code. sex makes no difference in the sin, the Great and True Judge will without doubt decree that the same sin shall receive the same punishment wherever found. God said to Adam and Eve, without distinction, "But of the fruit of the tree which is in the midst of the garden. ye shall not eat of it, neither shall ye touch it, lest ye die." These twain were made one flesh and they suffered the one common penalty for their disobedience. They were both promised a Redeemer and offered salvation on identically the same terms. Men have for ages respected two standards of morality, but it did not find favor in the Savior's eyes when He said: "He that is without sin among you, let him first cast a stone at her." Christ was a revelation of the Father; and He is no respecter of persons, nor of sex, and every one, both male and female, will be judged by one standard.—S. N. L.

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## PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(*Continued from page 663.*)

According to the plan given by the author named, and his general descriptive text, we find the following particulars in the Palenque (harem) buildings which correspond perfectly with the Assyrian pattern.

(1.) A great tower is behind the harem.

(2.) The harem is shut off completely from communication with the outer world, and the inmates were practically in prison.

(3.) The long narrow hall for banqueting purposes is there.

(4.) A number of rooms for habitation are marked on the plan.

(5.) The vestibule (at the southern entrance to the palace), is provided for.

(6.) The vestibule has two means of egress.

(7.) One of these door-ways leads to the apartments of the harem.

(8.) The other opens on a hall or passage which affords communication with the court of the tower, and all the rooms and offices of the principal building.

(9.) The plan of the whole structure afforded the king access to his harem without being seen by the public.

(10.) A variation in construction which serves to confirm the common original of the plan of these harems, rather than to manifest any essential dissimilarity, is that while the door of egress from the vestibule to the interior of the harem opened on "a long narrow *court* in the Assyrian building, in the American the corresponding door opened on "a long, narrow *hall*."

Other noticeable common features are: (11.) No windows. (12.) No stairways. (13.) A terraced foundation. (14.) The harem is an independent building. (15.) The approaches are by broad flights of steps. (16.) A large court adjoins the harem. Additional similar characteristics might be mentioned; but these suffice for present purposes.

The Assyrian structure contained more rooms, halls and courts than the American duplication; but the greater size of the former afforded facilities for them. However, neither the size of the building, nor the number of halls, rooms and courts are material to affect the identity of the general plan.

*McCabe's description of Sargon's royal harem can be applied to the one at Palenque with the variation of a few words only.*

These sixteen points of identity or similarity combined in one structure, or connected with it, supply unimpeachable evidence that the Assyrians and the ancient Americans were mentally a unit, were dispositioned alike, and founded their architectural plans on the same original.

According to what is called the law of "chance," there is only one in millions, that the Palenque (harem), with its associated features, could have been built so completely in conformity with the Assyrian model, if there had not been a known common original upon which they were both based. If we had no other data than what has just been submitted, upon which to rest this case, the proposition that the people of Mesopotamian regions and the ancient Americans were of one and the same family, or certainly got their architectural designs from the same source. could not be controverted successfully.

### 23. Pyramidal Temples.

In Chaldea, as early as the era of Nimrod, the temples were usually pyramidal in form, and were built in successive steps or stages to a considerable height; and were placed so as to face the cardinal points of the compass.

This form was still prevalent in the reign of Shalmanezer, or about B. C. 1320. It is therefore apparent that for more than a thousand years the idolatrous Semites of the Babylonian regions had not materially altered the design of their temples. This unique plan for them being a clearly favorite one with the peoples of the Tigris and Euphrates districts, was bound to manifest itself to a greater or less extent in other lands permanently settled by them.

If this temple design was not executed, because of special modifying circumstances by every branch of the Semitic family, yet we find it so manifestly the same wherever observed that we know from whence the plan was derived. The Japhethites and the Hamites do not seem to have been greatly impressed in favor of the pyramidal temple design, and a line of distinction can thus be

drawn between some of the Semites and the other peoples just named.

An authoritative description of pyramidal temples in the Old World reads as follows: In Chaldea "the grandest of all these and the most interesting is the Birs Nimroud, near Babylon. * * * Another example is at Mugeyer, which was one hundred and ninety-eight feet by one hundred and thirty-three at the base and is even now seventy-feet high, and it is clear that both it and the Birs were built with diminishing stages, presenting a series of grand platforms, decreasing in length as they ascended and leaving a comparatively small one at the top for the temple cell."

(*To be continued.*)

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home October 22nd, 1910, per s.s. *Canada*: From Great Britain—Samuel J. Holt. From Sweden—Gustave Felt, John Anderson. From Scandinavia—Edward P. Mackeprang, D. D. Hansen. With the company were sixty emigrants in charge of Elders Edward P. Mackeprang, D. D. Hansen and Gustave Felt.

**Sale of Work.**—A sale of work in connection with the Relief Society was held on Friday and Saturday, September 23rd and 24th, 1910, in Westgate Hall, Bradford (Leeds conference.) The hall was prettily decorated. The various stalls were well patronized by the saints and friends present. The evening was enlivened by songs and recitations rendered at intervals. The sale realized £15, which goes to replenish the funds of the society.

**An Overflow Meeting.**—On Sunday, October 16th, 1910, the Latter-day Saints' Mission Room in Clitheroe (Liverpool conference) was unable to accommodate all the people who were desirous of hearing an answer to the question, "What is Mormonism?" illustrated by a chart, so plainly unfolded by Elder B. R. Birchall, a converted Methodist minister. Some one hundred and twenty investigators were present. Elders M. H. Greene and C. E. Lofthouse report remarkable success in their labors since opening the district three months ago.

**Arrivals.**—The following named missionaries for the European mission arrived October 22nd, 1910, per s.s. *Megantic:* Patrick H. McGuire, Daniel, Utah; W. K. Lindsay, La Grande, Oregon; Edward Howard, William Naylor, Samuel Smedley, Jr., Franklin C. Ashdown, Bountiful Utah; Orson H. Grimmett, John H. Stocker, Richard Sleight, Paris, Idaho; Conrad H. Jenson, Bear

River, Utah; John Henry Kunzler, Rosette, Utah; Khon Stosich, Iona, Idaho; Elmer P. Madsen, Edward S. Carlson, Manti, Utah; Joseph Leslie Smith, Beaver, Utah; Gottlieb Schwartz, Logan, Utah; Lars Jensen, Mapleton, Utah; Aaron P. Christiansen, Mayfield, Utah; Charles C. Sorensen, Ovid, Idaho; Victor D. Nelson, Ferron, Utah; Paul Stromness, Park City, Utah; Henry A. Bjorkman, Newton, Utah; Jacob W. Olsen, Vernal, Utah; John N. Johnson, Jr., Burton, Idaho; William Ray Larsen, Robin, Idaho; Leon C. Wheeler, Ogden, Utah; Henry R. Cowburn, Salt Lake City; Eli S. Forsgren, Riverdale, Idaho; Alfred Joseph Gowers, S. R. Boswell, Nephi, Utah.

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**Appointments.**—The missionaries who arrived for the British mission, October 22nd, 1910, have been appointed to labor in the following conferences: Patrick H. McGuire, Irish; W. K. Lindsay, Newcastle; Edward Howard, Manchester; William Naylor, Samuel Smedley, Jr., Scottish; Franklin D. Ashdown, Norwich; Orson H. Grimmett, Liverpool.

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**Baptisms.**—Elder Elijah Gilbert baptised one person on Sunday, October 16th, 1910, at Dover (London conference).

One member was added to the Church by baptism at Cart Hall, Coleraine, Ireland (Irish conference), October 18th, 1910. Elder Walter H. Bolton performed the ceremony.

One more person was baptised at Ipswich (Norwich conference), Wednesday, October 19th, 1910, in the river Gipping. Elder John W. Watts performed the ordinance.

Saturday, October 22nd, 1910, a baptismal service was held at the Corporation Baths, Blackburn (Liverpool conference), at which ten souls were added to the Church. Three of these were from Clitheroe, four from Preston, two from Nelson and one from Blackburn. The ordinance was performed by Elders M. H. Greene and D. M. Campbell.

A baptismal service was held at the Heeley Street Baths, Sheffield (Sheffield conference), October 19th, 1910, at which six more converts were added to the Church of Christ by baptism. Elders R. V. Harmon, Clyde T. Greenwell and Heber P. Cooper officiated.

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**Harvest Festivals.**—On Wednesday evening, October 5th, 1910, a very successful harvest festival for the benefit of the Relief Society was held at Unity Hall, Burton Road, Derby (Nottingham conference). Contributions of vegetables, fruit, flowers and other farm products were liberally donated by elders, saints and friends as tokens of appreciation for blessings bestowed from our Heavenly Father. The products were beautifully arranged and—after a splendid program, consisting of songs, recitations, addresses by President Daniel W. Grover and other elders of the Nottingham conference—were sold, realizing forty-one shillings.

The saints and friends of the Gainsboro' branch (Hull conference) held their first harvest thanksgiving festival in Central Hall, on Sunday, the 9th inst. The people donated very freely such offerings as fruit, vegetables and flowers, and the display was beautiful. Elder James T. Bigler and Brother John Harrison spoke upon the goodness of God, and pointed out many reasons why we should be thankful for our many blessings. Monday evening a fruit banquet was held, and a good time had. The program rendered was very nice, and everything went off well. The fruit, vegetables and flowers were distributed among the poor of the town.

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**Successful Socials.**—A successful social was held at 40 Donegal Street, Belfast, Saturday, October 15th, 1910, in honor of Elders D. P. Williams and Leo L. Harris, who have been honorably released to return home. A goodly number of saints and friends were present. An interesting program was rendered, after which refreshments were served. All had a good time. Each of the departing elders received a valuable present from their fellow missionaries as a token of their love and esteem, and as a remembrance of their dear associations in Ireland.

On October 2nd, 1910, the saints and friends of the Belfast branch met at 40 Donegal Street, to bid farewell to Elder A. A. Ellis, who has been released from his missionary work, also to show their respects to Sister Sarah Scott, who contemplates emigrating to America. An enjoyable program was rendered, after which candy and nuts were passed around. The elders of the Irish conference made Elder Ellis a present of a leather bound copy of the "Life of Joseph Smith," and a combined copy of the Book of Mormon, Doctrine and Covenants and the Pearl of Great Price, and the Relief Society of the Belfast branch gave him a nice silk handkerchief. Sister Scott's Sunday School class gave her a leather writing case, and the Relief Society, in which she has been a faithful worker, presented her with a handsome dressing case.

A successful farewell social was held in Park Hall, Sunderland branch (Newcastle conference), October 6th, 1910, in honor of Elder Eugene S. Grant, who has labored here for the past nine months. Many elders, saints and friends were present. A grand program was rendered and a very good time had.

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